DA‘WAH

TO ATHEISTIS,

DEISTS AND

AGNOSTICS

DA'WAH TO THE ATHEISTS AND DEISTS

Atheist is one who believes that there is no God.

> A little philosophy inclineth men's minds to *atheism*, but depth in philosophy bringeth men's minds to religion – Bacon
>
> By night an *atheist* half believes a God – Young (Webster's, p. 118)

Deism. 1. The belief that God exists and created the world but thereafter assumed no control over it or the lives of people.
2. In philosophy, the belief that reason is sufficient to prove the existence of God, with the consequent rejection of revelation and authority. (Webster's, p. 479)

Agnostic. One who thinks it is impossible to know whether there is a God or a future life, or anything beyond material phenomena. The name was suggested by Huxley in 1869.
Agnosticism. In theology, the doctrine that God is unknown and unknowable. 3. In philosophy, the doctrine that a first cause and the essential nature of things are unknowable to man.

> By *agnosticism*, I understand a theory of things which abstains from either affirming or denying the existence of God; all it undertakes to affirm is that, upon existing evidence, the being of God is unknown. – G. J. Romanes (Webster's, p. 37)

Belief in God's existence.

First and foremost, it should be noted that belief in God's existence is not illogical, as modern atheists would have mankind believe. Ancient Greek philosophers like Plato and Aristotle rationally concluded that God must exist. Plato () argued from design that there must be a designer. When human beings come across footprints on a beach, they immediately conclude that a human being had walked by there some time previously. It would be quite illogical to imagine that the waves from the sea settled in the sand and by chance produced a depressions looking exactly like human footprints.

Consequently, it is not surprising to find that all human societies throughout human history, with very few exceptions, have believed in the existence of God. It is only in the 20th century that whole societies have been established based on the denial of God's existence. Russia and China and states under their control systematically taught atheism in all of their institutions of learning. However, after the fall of the soviet system and the abandonment of communist economics in China, the resurgence of religion in both countries has been phenomenal.

Anthropologists and psychologists have long held that belief in God was acquired by nurture. This was a natural result of their Darwinian views, which considered humans essentially animals, and thus the absence of religion among apes indicated that it must be man-made. In fact Freud proposed that the oedipal-complex was the basis of human belief in God. Yet, some modern researchers increasingly leaned to the conclusion that

belief in God must be natural for it to be so wide-spread. In 1997 experimental evidence for the inherent belief in God was found.

‘God spot’ is found in brain

by Steve Connor
Science Correspondent

SCIENTISTS believed they have discovered a “God module” in the brain which could be responsible for man’s evolutionary instinct to believe in religion.

A study of epileptics who are known to have profoundly spiritual experiences has located a circuit of nerves in the front of the brain which appears to become electrically active when they think about God.

The scientists said that although the research and its conclusions are preliminary, initial results suggest that the phenomenon of religious belief is “hard-wired” into the brain.

Epileptic patients who suffer from seizures of the brain’s frontal lobe said they frequently experience intense mystical episodes and often become obsessed with religious spirituality.

A team of neuroscientists from the University of California at San Diego said the most intriguing explanation is that the seizure causes an over-stimulation of the nerves in a part of the brain dubbed the “God module.”

“There may be dedicated neural machinery in the temporal lobes concerned with religion. This may have evolved to impose order and stability on society,” the team reported at a conference last week The results indicate that whether a person believes in a religion or even in. God may depend on how enhanced is this part of the brain’s electrical circuitry, the scientists said

Dr. Vilayanur Ramachandran, head of the research team, head of the research team, said the study involved comparing epileptic patients with normal people and a group who said they were intensely religious.

Electrical monitors on their skin—a standard test for activity—in the brain’s temporal lobes—showed that the epileptics and the deeply religious displayed a similar res-ponse when shown words invoking spiritual belief.

Evolutionary scientists have suggested that belief in God, which is a common trait found in human societies around the world and throughout history, may be built into the brain’s complex electrical circuitry as a Darwinian adaptation to encourage co-operation between individuals.

If the research is correct and a “God module” exists, then it might suggest that individuals who are atheists could have a differently configured neural circuit.

A spokesman for Richard Harries, the Bishop of Oxford, said whether there is a “God module” is a question for scientists, not theo-logians. “It would not be surprising if God had created us with a physical facility for belief,” he said.[1]

Consequently, of the many verses in the Qur’aan addressing God’s attributes, only few address His existence. In *Soorah at-Toor* (52):35-6, Allaah said:

F أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَا يُوقِنُونَ E

“Were they created from nothing or did they create themselves. Or did they create the heavens and earth? Indeed, they are uncertain.”

Logic and reason is used to convince humans that there must be a Creator. Allaah gives the three logical possibilities for human creation in these verses.

[1] *The Sunday Times*, 2 Nov. 97, p. 1-9.

a) Humans were created from nothing or by nothing. This proposal violates basic reason. Something cannot come from nothing. Nothing cannot create something.

b) Humans created themselves. This is also an illogical and contradictory proposition. To create ones' self, one must already exist. But to be created one must first not exist.

c) Humans were created by something already created. This implies in infinite regression of causes which ultimately means that humans do not exist. If C1 were caused by C2, and C2 by C3 to CN, then C1 cannot exist unless C2 does, etc. And CN means that it has no beginning. Consequently, C1 cannot exist. In other words, if human existence is preceded by an infinite amount of causes requiring an infinite amount of time to take place, it is the same as saying that they will never take place. Human existence thus becomes impossible. The Greek philosopher Aristotle () argued similarly that the infinite regression of the cause and effect chain was impossible.

The only remaining possibility is that humans and other created things were created by a being which is not itself created.

Belief in God includes the belief that God alone is the Creator and Sustainer of this world.

Nothing takes place in the universe without His permission. No good can be obtained nor harm avoided unless Allaah decrees it. Humans are enjoined to **seek refuge in the Lord of the Dawn from the evil of what He created**.[2] Allaah does not attribute evil directly to Himself, because He is Good and all which comes from His is Good. The evil which comes from Allaah is relative evil. It may be good from other perspectives but evil in one perspective. For example, sunshine is essential for plants to grow and synthesize chlorophyll, yet it causes the rivers and lakes to dry up leading to drought, famine and death. Rain is also essential for plants to grow, yet it also causes floods, drowning and death. Pure evil, on the other hand, is a result of human activity. Humans think evil and, if Allaah permits it, they do evil. Allaah on the other hand does not oppress anyone.

F وَلاَ يَظْلِمُ رَبُّكَ أَحَداً E

"Your Lord does no wrong to anyone." Soorah al-Kahf (18):49

The evil which humans do is by Allaah's permission, so that that degree it is from Allaah. But humans are responsible for their evil because it is a product of their choice. Regarding God's permission, Muslim scholars of the past have distinguished between

[2]Soorah al-Falaq (113):1-2.

God's wish and His will. His wish is sometimes referred to as *His Legal Wish,* meaning that He wishes for humans Islaam; the right way of life consisting of submission to whatever God has instructed. However, He also gave humans the ability to accept His wish or reject it. Consequently, humans may go against God's Legal Wish. His will, on the other hand, is referred to as *His Creational Will*, meaning that what takes place is by his permission alone. Among the things which take place are events beyond human will and events which are in accordance with human will. For example, humans are governed by the laws of "nature" which they cannot escape. If one jumps up, he or she must fall back down. If one's knee is struck by the doctor, the foot kicks out, no matter how hard the mind fights the reaction. Humans cannot go against Allaah's Creational Will.

When those who deny God's existence are asked why they are successful and others who have made similar or greater efforts are not, they reply that it is due to their good-fortune and the others' bad fortune. And when human life is analyzed it is easily concluded that all of it is controlled by good and bad luck. Consequently, life is looked at as being controlled by the goddess of chance, *Tyche*, in Greek religion, and *Fortuna* in Roman. Religious rites involve, knocking on wood, crossing fingers, wearing amulets like four-leaf clovers, rabbits' feet, and horse shoes, while, at the same time, avoiding black cats, breaking mirrors, spilling salt, and the number 13. The goddess of fortune is more appealing to Western atheism because it is a blind force which does not require obedience nor assign obligations.

As a result of modern Western Civilization's preoccupation with good luck, business men like Donald Trump, have been reported to fly over *Feng Shui* experts from Main-land China to guide their architects in the design of their buildings. And the commander of Apollo 13 responded to questions about any doubts he had concerning the lift-off by insisting that he should have known it was going to happen because the flight was Apollo number 13, which took off at 1300 hours (i.e. 1 o'clock) on Friday the 13^{th}. Likewise, most high rise hotels, apartment buildings and office blocks do not have 13^{th} floors, nor are houses numbered 13. Instead, floor 13 is renamed 14, and house 13 is labeled 12 ½.

Belief in Allaah requires the purification of the heart from any dependency on these and similar superstitions.

Belief in God also means that God alone deserves human worship.

From an Islamic perspective, worship is not merely praising, honoring and offering sacrifices to a deity. To call on the deity for help is a fundamental part of worship. Consequently, calling on anyone other than Allaah in prayer is to worship them. The Prophet's companion, Nu'maan ibn Basheer quoted him as saying, "[*Calling on anyone*

in] prayer is worship."[3] If one believes that nothing takes place except by God's will alone, it makes no sense to call on anyone other than God.[4]

Design Indicates a Designer

The variety and complexity of the intricate systems which constitute the fabric of both human beings and the world in which they exist indicate that there must have been a Supreme Being who created them. Design indicates a designer. When human beings come across footprints on a beach, they immediately conclude that a human being had walked by there some time previously. No one imagines that the waves from the sea settled in the sand and by chance produced a depression looking exactly like human footprints. Nor do humans instinctively conclude that they were brought into existence without a purpose. Since purposeful action is a natural product of human intelligence, humans conclude that the Supreme Intelligent Being who created them must have done so for a specific purpose. Therefore, human beings need to know the purpose for their existence in order to make sense of this life and to do what is ultimately beneficial for them.

Throughout the ages, however, there has been a minority among humans who have denied the existence of God. Matter, in their opinion, is eternal and mankind is merely a chance product of accidental combinations of its elements. Consequently, to them, the question "Why did God create man?" had and still has no answer. According to them, there simply is no purpose to existence. However, the vast majority of humankind over the ages have believed and continue to believe in the existence of a Supreme Being who created this world with a purpose. For them, it was and still is important to know about the Creator and the purpose for which He created human beings.[5]

Many others, as was previously mentioned, claimed and continue to claim that there is no purpose at all. Human existence is merely a product of chance. There can be no purpose if life evolved from inanimate matter which only became animate by pure luck. Humankind's supposed 'cousins', the monkey and apes are not bothered with questions of existence, so why should human beings be bothered with them?[6]

Darwinism Fails

The attempt to explain the origin of life using Darwin's theory fails at every step. The first step of creating the precursors of life from non-living chemicals has not been experimentally replicated.

---

[3] *Sunan Abu Dawud,* vol. 1, p. 387, no. 1474 and authenticated in *Sa<u>h</u>eeh Sunan Abee Daawood,* vol.1, p. , no..
[4] *The Moral Foundations of Islamic Culture,* pp.
[5] *The Purpose of Creation,* pp. 5-6.
[6] Ibid., pp. 7-8.

Stage One: From inorganic to organic – from the gases which presumably surrounded earth to the simplest amino acids, containing about ten atoms, which are the most basic of the biochemical universals. Experimentally, Stanley Miller in the United States showed in 1953 that by passing an electrical discharge through the appropriate gases, surprisingly large amounts of amino acids were formed. The experiments are acknowledged as a major break through in understanding how life got under way. Since then other essential chemicals have been synthesized. However, until today, five of the twenty amino acids common to all living beings have resisted human attempts to create them artificially. A Russian biochemist by the name of Aleksandr Oparin (1894-1980)[7] first proposed in 1924 a model of the atmosphere of the primitive earth free of oxygen (oxygen literally eats up any primitive organic chemicals such as amino acids) containing hydrogen, methane, ammonia and water. Life on earth is shielded from certain death due to ultraviolet cosmic rays by the ozone layer, which blankets the earth between fifteen and thirty miles above the surface. Without oxygen in the atmosphere of the primitive there would have been no ozone layer and the first living organisms would have been wiped out by cosmic rays, and with oxygen present, the first amino acid could not have been produced. Imaginative and elaborate solutions have been written to solve this riddle. But for every suggestion, there is an insurmountable objection.

Stage Two: Assuming that there was (around 4 billion years ago) a sea with a 10% solution of amino acids, sugars, phosphates, and so on, two major steps have to take place simultaneously. Amino acids must link together to form proteins and other chemicals must join up to make nucleic acids, including the vital DNA. Proteins depend on DNA for their formation and DNA cannot form without pre-existing protein. Nor is it relatively easy chemistry. Proteins are highly complex molecules. Where an amino acid typically has ten atoms, a protein may have thousands.

Stage Three: The formation of the nucleus.

Stage Four: The formation of the cell wall.

Deism. 1. The belief that God exists and created the world but thereafter assumed no control over it or the lives of people.

2. In philosophy, the belief that reason is sufficient to prove the existence of God, with the consequent rejection of revelation and authority. (Webster’s, p. 479)

For deists, there is no need to worship because our purpose in this world is unknown. We find our own purposes and whatever we do is okay as long as we do not harm others. The way to deal with this belief is to stress that the need to worship is a natural instinct in all human beings.

FITRAH
It is Natural to Believe in God

---

[7] Oparin’s definitive work was *The Origin of Life*, 3rd rev. ed. 1957.

The Prophet (r) related that when Allaah created Aadam, He took a covenant from him in a place called Na‘maan on the day of ‘Arafah.[8] Then He extracted from him all of his descendants who would be born until the end of the world, generation after generation, and spread them out in front of Him in order to take a covenant from them also. He spoke to them face to face saying: “Am I not your Lord?” and they all replied, “Yes, we testify to it.” Allaah then explained why He had all of mankind bear witness that He was their creator and only true God worthy of worship. He said, “That was in case you (mankind) should say on the Day of Resurrection, “Surely we were unaware of all this. We had no idea that You, Allaah, were our God. No one told us that we were supposed to worship You alone.” Allaah went on to explain that it was also in case some people would say: “It was our ancestors who made partners (with Allaah) and we are only their descendants; will You, then destroy us for what those liars did?[9] This was the Prophet’s (r) explanation of the Qur’anic verse in which Allaah said:

{وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ . أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ}

“When your Lord drew forth from the loins of the children of Aadam their descendant and made them testify concerning themselves, (saying): ‘Am I not your Lord?’ they said, ‘Yes, we testify to it.’ (This) in case you say should say on the Day of Judgement, ‘We were unaware of this.” Or in case you should say, ‘It was our ancestors who made partners (with Allaah) and we are only their descendants. Will you then destroy us for what those liars did?’” Soorah al-A‘raaf, (7):172-3.

The verse and prophetic explanation confirm the fact that everyone is responsible for belief in God and on the Day of Judgement excuses will not be accepted. Every human being has the belief in God imprinted on his soul and Allaah shows every idolator, during the course of his life, signs that his idol is not God. Hence, every sane human being is required to believe in One God who is without partners.

Man’s Natural Disposition : the *Fitrah*

Since Allaah made all human beings wear to His Godhood when He created Aadam, this oath is printed on the human soul even before it enters the fetus in the fifth month of pregnancy. So when a child is born, it has with it a natural belief in Allaah. This natural belief is called in Arabic the *fitrah.*[10] If the child were left alone, it would grow up aware of Allaah in His unity, but all children are affected by the pressures of their environment whether directly or indirectly. The Prophet (r) reported that Allaah said, *“I*

---

[8] The 9th of the 12th lunar month known as Dhul-Hijjah.

[9] Soorah al-A‘raaf, (7):172-3. The hadeeth is from a *saheeh* (authentic) narration of Ibn ‘Abbaas collected by Ahmad. See al-Albaanee’s *Silsilah al-Ahaadeeth as-Saheehah,* (Kuwait: ad-Daar as-Salafeeyah and Amman: al-Maktabah al-Islaameeyah, 2nd ed., 1983) vol.4, p.158, no.1623.

[10] *Al-‘Aqeedah at-Tahaaweeyah,* (8th ed., 1984), p.245.

created My servants in the right religion but the devils made them go astray."[11] The Prophet (r) also said, *"Each child is born in a state of "fitrah", but his parents make him a Jew or a Christian. It is like the way an animal gives birth to a normal offspring. Have you noticed any (young animal) born mutilated before you mutilate them?"*[12] So just as the child's body submits to the physical laws which Allaah has put in nature, its soul also submits naturally to the fact that Allaah is its Lord and Creator. However, its parents try to make it follow their own way and the child is not strong enough in the early stages of its life to resist or oppose its parents.

Humans Created with a Need to Worship

Allaah created humans with a need to worship to compliment their natural belief in God. The first command in the Qur'aan is to worship:

يَآأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O human kind! Worship your Lord, Who created you and those before you so that you may become pious." (*Soorah al-Baqarah*, 2: 21)

Humans everywhere, in every corner of the earth, in every era are involved in worshipping God. The worship may be distorted in form and content. But, nevertheless, they are obsessed with worshipping God.

Times of Crises

Even those who deny God, when death overtakes them at the point of death or calamity the call out for God.

إِذَآ أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لاَ إِلَهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرَآئِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

"When being drowned caught him, he cried: 'I believe that none has the right to be worshipped but He in whom the Children of Israa'eel believe. And I am one of the Muslims." (*Soorah Younus*, 10: 90)

وَإِذَآ أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَئَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ

"When I show favor to a human being, he withdraws and turns away; but when evil touches him, his supplications become long." (*Soorah Fussilat,* 41: 51)

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا

"They denied them [the signs] wrongfully and arrogantly, though their own selves were convinced of them." (*Soorah an-Naml,* 27: 14)

---

[11] *Sahih Muslim* (English Trans.), vol.4, p.1488, no.6853.

[12] Collected by Muslim, (*Sahih Muslim* (English Trans.), vol.4, p.1398, no.6423) and al-Bukhaaree (*Sahih Al-Bukhari* (Arabic-English), vol.8, pp.389-90, no.597).

Yusuf Islam mentioned that the first time he reached out for God was when he was swimming and started to drown a voice welled up from inside him: “O God! Save me and I’ll be good.”

The atheist on a Boeing 747 sees an engine fall of one of the wings and the plane turns downward in a death dive, screams out: “O God! O God! O God!”

SIMPLE STEPS FOR DA’WAH TO DEISTS, ATHEISTS & AGNONSTICS

DEIST: CONFUSED

1. Clear Doubts: Find out the reason for their confused beliefs: Bad experiences, etc.
Focus on *Tawheed ar-Ruboobiyyah* (Unity of Lordship and Dominion) followed by *Tawheed al-‘Ibaadah* (Unity of Worship)

Deist: If Islaam is good for you, that is fine. The most important thing is to be good.
Q: How do you define “good”?

Deist: I can’t accept organized religion. It’s full of corruption.
Q: Would you prefer a disorganized religion of your own making?

Deist: God is Love.
Q: Should he Love Hitler, Pol Pot, Ghengis Khan, etc.?

Deist: What kind of God would put good people in the hell fire? Is Mother Theresa going to Hell?
Q: Your focus is on the rights of people, but what about the rights of Allaah? The purpose for which you were created?

2. Explain Purpose: Creation is for a reason and is based on reason. A God who creates humankind and does not inform them of their purpose and what He wants from them is not a very wise, nor a very merciful God.

3. Help them find the courage to submit and surrender themselves; to place their foreheads on the ground.

4. Encourage them, as the Prophet (°) said to Mu‘aa<u>th</u> concerning the rights of the servants on Allaah, that He put them in paradise if they worship Him alone.

ATHEISTS: ARROGANT

True atheists are few in the world. Most people are either deists or agnostics. The true atheists heart is in complete darkness, a truly evil state. It is much more difficult to reach a true atheist than those who do worship false gods, whether they worship human beings or idols or animals. At least, they recognize the need to worship.

1. Clear Doubts: Find out the reason for their disbeliefs: Bad experiences, etc.

Focus on *Tawheed ar-Ruboobiyyah* (Unity of Lordship and Dominion) followed by *Tawheed al-'Ibaadah* (Unity of Worship)

2. Use Qur'aanic Arguments to prove God's existence. Establish God's existence or at least the possibility of His existence through the logical arguments mentioned in the Qur'aan.

AGNOSTICISM: LAZINESS

1. Prove God's existence. The agnostic starts from the premise that he does not know whether there is a God or not and that it is unknowable. Question why they believe it is unknowable.

2. Motivate. The agnostic says, "What does it matter whether there is a God or not? I really don't care." Discuss the meaninglessness of life without purpose and the need to worship which all human beings display, in one way or another